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UNITY

The Unitarian

AN ORGAN OF REASONABLE RELIGION

MONTHLY

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves." Tennyson

FAITH
FREEDOM
FELLOWSHIP

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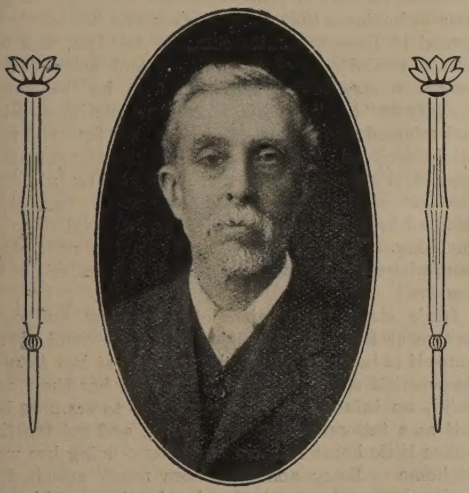

By the courtesy of "The Christian Life."

Mr. W. J. Noel

(Stratford Unitarian Church, London.)

A few months since Mr. W. J. Noel completed twenty-five years' service as voluntary organist at the Stratford Unitarian Church. A large gathering of friends assembled at an "At Home" in the school-room on February 21st to commemorate the event. Mr. Noel was presented with a pair of binoculars in leather case, and his wife with a silver cake dish. Mr. and Mrs. Noel are two of the oldest, in the sense of longest service, amongst the Unitarian workers in Stratford. Mr. Noel is the son of a Unitarian lay-preacher. He was formerly connected with Clarence Road Church, Kentish Town, as teacher, leader, and secretary of various societies; became associated with the Stratford Church thirty years ago, and besides having been voluntary organist for 25 years, has been church secretary 12 years, Sunday School treasurer nearly 30 years; and has been Sunday School superintendent, leader of the Young People's Guild, lay-preacher, open-air speaker, and is still treasurer of the institutional work centralised in the Church Guild. He is known as a composer and reviser of musical works, including excellent hymn-tunes; he was co-editor of the latest edition of the Essex Hall Tune Book with Mr. Turner, of Stoke Newington; he wrote tunes for "Hymns and Choral Songs." He is a thorough-going Unitarian as his record clearly shows, and Mrs. Noel has been equally earnest in the promotion of the Unitarian Faith. The Church that possesses such devoted helpers may well be grateful and render to them the honour that is their due.

Sir Charles Santley, who is 80, sang his first solo 62 years ago in the Toxteth Park Unitarian Chapel, Liverpool.

Rev. Peter Holt has completed 25 years' ministry at Astley.

The North Lancashire and Westmoreland Unitarian Association has carried out a Sunday evening pulpit exchange in connection with five churches, viz., Blackpool, North Shore, and South Shore; Ansdell; Chorley; and Preston, making it a means of a special series of five discourses explanatory of Unitarian belief.

At the Annual Meeting of the Midland Christian Union, March 8th, the need for a healthy Missionary spirit was urged strongly upon those present by the chairman, Mr. Byng Kenrick, Revs. W. Copeland, Bowie, J. E. Stronge, and W. Jellie.

The North and East Lancashire Unitarian Mission (District Association of Churches) held its Annual Meeting at Colne, March 7th, with good attendance of friends from various parts of the district. Six new ministers had settled during the year, and two others had removed.

The Annual Meeting of the Midland Sunday School Association, held at Birmingham, March 7th, reported amongst other excellent things that at West Bromwich the Unitarian minister and a Congregational minister exchanged pulpits for Sunday school anniversary services.

Home Circle.

The World is Fair.

When happy birds are singing
And flowers gay are springing
O 'tis a joy to feel as a boy:
For the world is fair and everywhere
There are tender tokens of the Father's care.

O'erhead white clouds are drifting,
Green trees their boughs are lifting,
O high in air, in a solemn prayer:
O the world is fair, and everywhere
There are tender tokens of the Father's care.

All lovely scenes delight me,
All living things invite me,
Aye to upraise my anthem of praise.
O the world is fair, and everywhere
There are tender tokens of the Father's care.

In this rich store of beauty,
Glad hearts and earnest duty,
God's power I see, and His love to me:
O the world is fair, and everywhere
There are tender tokens of the Father's care.

—J. Morton Hardy.

"The Story of Jim Benson."

By the Author of "As a Man Thinks," etc.

CHAPTER IV.—A WIFE'S ENTERPRISE.

Elizabeth Benson went into her business enterprise determined to make it prosper. She was not satisfied with the prospect of having no more income than the weekly wages paid at that time to a "journeyman tailor." Her husband, Jim, had regular work, for he was a steady man, and was considered a good hand at his trade. But with a growing family the household income was but small, and Elizabeth was determined to strike out a line of her own and see what she could do to improve the outlook for the future.

Just as it happened, the wholesale merchants in the town to whom she went at first to get a small supply of sewing cottons, tapes, fents, and other smallwares, asked her about her business. She was perfectly frank and open about it, and evidently they saw that she was a thoroughly conscientious woman whose promise could be relied upon. So they told her that she could have whatever she required with generous credit and discount, and that they were willing to help her venture in any way that was possible.

The result was that in a comparatively short time Mrs. Benson's shop window had a good show of drapery goods. Custom grew apace, and before long it was the principal drapery business in that neighbourhood.

Jim Benson was brought up, as was previously mentioned, amongst the Independents. Since marriage he had not gone very regularly to any place of worship. But now occasionally he went, and sometimes Elizabeth with him, to the Congregational Chapel at the top of the street. As soon as any of the children were of sufficient age they were sent to the Sunday School connected with the same place. Harold, the eldest, went, and later Ben, one of the twins, attended the infant class a little. So in this way there was still a connection with the Independents.

One of the twins—Waldo—died of bronchitis at four years of age, and his baby sister, Emmie. Of six children, two had died at Bramham, and two at Learton.

It was just when Elizabeth was beginning to prosper in business that John Benson and his family returned to Learton. John came to see Jim, and told him a pitiful tale of misfortune and attempted to borrow money. But Jim said that he left money matters to "Bet," as Elizabeth was sometimes called, and referred him to her. But she stood firm and resolutely declined. She had her business payments to meet, and she was not going to risk getting into debt. She had her own battle to fight, and she needed all she had to enable her to do it. So John failed to get anything. He took a house only in the next street from where Jim lived, and got work at a tailor's in the town.

Jim's sister Betsy also left Bramham and came to live at Learton. Her shoemaker husband proved himself to be drunken and brutal, and at last in utter desperation she left him, taking with her their only child, an infant girl. She managed to support herself as a tailoress waistcoat maker, and got together a nice little home in a cottage house, doing her work at home. Betsy and Jim were much attached to each other, and she felt that her brother would stand by her in her need. Her house and furniture were held in Jim's name so that her drunkard husband could not come and claim it.

At this time there was another little family excitement. James Beadle, Elizabeth's brother, had many years before enlisted as a soldier and went out with his regiment to the war in China. From thence he was drafted with others to New Zealand to assist in the suppression of the Maori rebellion. But nothing had been heard of him for years, and it was not known whether he was alive or dead until now; one day a letter came to Elizabeth's parents from their long-lost son telling them that he had long ceased to be a soldier and that he was now a thriving merchant in a seaside town in the Bay of Plenty, N. Zealand, and that he hoped before he was much older to have a trip over to England to see them. At this there was much rejoicing.

Jim and Elizabeth continued to prosper. Elizabeth was glad to be able to afford a pleasant holiday for Jim for a week in London with a fellow workman, Jim Preston, to see the Great Exhibition at the

Crystal Palace. And what a holiday that was! When Jim came home there were great things told about London, and the Thames, and a visit to Woolwich, and the Houses of Parliament. The sights at the Exhibition, too, had to be retailed. And there were some presents—souvenirs for Elizabeth and the children. To young Harold it was a wonderful thing that his father had been to London and seen these great sights.

A somewhat exciting incident took place at about this time which revealed Elizabeth in a new light. Like most persons of spirit and will, she had a temper. A boy came to her one day saying that Harold was being kept in at school by Mr. Perkins, the master, and that the master had been beating him with the cane. What had happened was this: Harold had been doing some simple arithmetic. An awkward compound multiplication sum was set him to do, and he had not done it correctly. The schoolmaster, an irritable sort of man, became very angry with the lad and made him too nervous to concentrate his thoughts on the task, so that when he was sent back with the sum he was utterly incapable of doing it. As the master came to him again therefore his sum was just as wrong as it was before, and so Mr. Perkins gave him a good caning, and told him he would be kept in and not allowed to go home to dinner.

When the news came, Elizabeth hurried off in anger to the school, where she found Mr. Perkins, and saw Harold in tears.

Then, passionately, her anger burst forth on Mr. Perkins.

"What have you been doing to my lad? You have been beating him. I have a great mind to serve you in the same way. You are going to keep him in, are you? Not if I know it. He shall come home along with me. And remember this, Mr. Perkins, that if you lay a finger on my lad again I'll ribbon you up."

This "ribbon you up" evidently meant tear him into ribbons, and uttering the words in a storm of rage, her eyes aflame with passion, and her whole frame quivering as if she were ready at any instant to spring upon him and suit the action to the word, had the effect of filling Mr. Perkins himself with a sort of terror; for when Elizabeth triumphantly left the schoolroom taking Harold with her the affrighted schoolmaster went home ill, and was confined to bed for a couple of days afterwards. Harold continued to attend at the school, but Mr. Perkins never flogged him again.

Elizabeth was doing so well in her business that now she went periodically to Manchester and London to buy goods that were needed. Travellers regularly called upon her for orders. Her shop had become too small. It was plain, too, that she needed help, for though she had a maid to assist her with the children her household duties along with the constant demands from the shop were more than one pair of hands could well attend to. So she made up her mind that Jim must give up his working out as a tailor, and that he must come home and assist her in the shop and take in tailoring orders for himself at home. So this was done, and it was now: "James Benson, tailor and draper."

Then Mr. Main, the rent collector, told Elizabeth that he was about to build some house property of his own lower down the street, and he would build her a good corner shop with two windows, one in one street and one in another—if she and her husband would agree to occupy it. So they considered and agreed.

During these years three other children had been added to the family, two sons and a daughter. Harold at eleven years of age, having a good treble voice, had been asked to join the Chapel Choir at the Independents. But he was not destined to remain there long. For—as must be related in next chapter—a religious revolution was about to take place in his home which was to give an altogether new direction to his future career; and a very different outlook on life and human destiny to his father, Jim Benson.

(To be continued.)

The Unitarian Reason Why.

4.—WHY DO YOU BELIEVE GOD IS ONE?

You believe that God is one, that there is one only God—and why?

Because, in the first place, there cannot possibly be more than one Being who possesses all power, who is almighty.

How is that?

If one God possesses all power and therefore controls all things there cannot be any second person or being who does the same. For if one God controls all things all other beings are subject to him and under his sway. He only can be God who is subject to no other.

Have you any other reason why you believe there is one only God?

Yes. It is said that God is infinite, which means that he includes all else within himself, that there is nothing outside of him, that he extends through all extent. If God is infinite there cannot be any other, for two Infinites are inconceivable and impossible, for one cannot be infinite without including all other, and that which is included and therefore limited and bounded does not possess infinity and cannot be God.

Can you give any further reason for your belief?

I can. If God is the creator of all things there cannot be a second who has created all things. And if God has willed all those laws of life by means of which all is sustained, there cannot be any second power that has so willed.

From these reasons then you deduce one conclusion?

I do; and that conclusion is that God must be an absolute unity, that there can only be one who has all power, who is all in all, infinite, unbounded, the creator of all, the one controlling and guiding will.

Scenes in Christian History.

By Rev. WILLIAM C. HALL, M.A.

X.—BECKET.

Recently our attention has been directed to the African village of Kikuyu, and we have been reminded once more that a controversy, in which main principles of religious practice are involved, may have its centre in a remote locality. Now, relatively to Rome, England in the middle of the twelfth century was a remote country. It had been evangelised by Rome, but it had not been drawn into such subjection, political or ecclesiastical, to the papacy as had been the fate of other lands. It remained on the fringe of her jurisdiction and influence; and, living at the time, we should not have supposed that a religious storm would arise in our midst and engage for a number of years the chief interest of Christendom. But such was the case; and the story is the most thrilling in the annals of our national church.

Thomas Becket, born in 1118, became chancellor to Henry II. on his accession to the throne in 1154. As such he was purely a secular prince, living in semi-royal dignity, and serving his king with scrupulous and most exacting loyalty. So diligent was he that Henry in 1161 was anxious to make him Archbishop of Canterbury, probably supposing that in this office his favourite would bring the church into thorough subservience to the Crown, and so relieve him of the care of exacting the obedience of the clergy, which was never willingly rendered. Becket reluctantly, after many protests, accepted the archbishopric. Gilbert Foliot, Bishop of Hereford, from first to last Becket's bitter enemy, said, "The king has wrought a miracle; he has turned a soldier and a layman into an archbishop." But, as Milman comments, the miracle was greater than Henry intended. Becket at once gave himself to the severest austerities. "He seemed determined to make up for his want of ascetic qualifications; to crowd a whole life of monkhood into a few years. Under his canonical dress he wore a monk's frock, hair-cloth next his skin; his studies, his devotions, were long, regular, rigid." Changed in himself, he changed too in his attitude to the king, and, becoming the defender of the rights of the clergy, he became the king's implacable enemy. These rights, such as the privilege of exemption from civil trial, however heinous the breach of social law, Henry endeavoured to limit by means of the Constitutions of Clarendon; but he met with such opposition on the part of Becket as time after time provoked his passion, until at length he gave utterance to words which led four of his knights to the murder of the primate in Canterbury Cathedral. This was on December 29, 1170. For seven years the tension between Henry and Becket had been extreme; it was broken by an act which shocked Christendom and imperilled the throne of England. Reparation for words, the effect of which Henry had not gauged, was only finally made three and a half years later, when Henry visited the tomb of Becket, already canonised as a saint, and in penance prostrated himself before it.

Of this seven years' strife it is impossible in our space to present an outline, and we must recommend the reading of the first hundred pages of Vol. V. of Milman's "History of Latin Christianity"—one of the most thrilling chapters of this great history. It is a chapter which cannot be neglected by those who would understand the relationship of state and church in England in the twelfth century: for it is equally important for its political significance and its ecclesiastical interest. On the one hand, it presents a great king, one of the makers of England, striving for equity in his realm; on the other, a great prelate conscientiously and piously supporting some of the grossest abuses of justice. In the struggle our sympathies are entirely with Henry. We are of opinion that but for Henry's ungovernable temper which rendered him hopelessly wanting in tact at practically every critical stage of the long controversy Becket would not have attained the posthumous popularity which effected his remarkably early canonisation. The English calendar would not have his name as that of a "saint," but the English church would more certainly have it as that of a saintly ecclesiast who by the austerity of his character and the intensity of his devotion was to his clergy an exemplar of Christian simplicity. We would not disparage the sentiment which for generations drew men to the shrine of St. Thomas of Canterbury, knowing its influence on the character of our nation and its literature, but we can well imagine that religious feeling would have been better expended if it had flowed less towards his memory and more towards such reforms as Henry II. endeavoured to promote.

Truth-Seeking.

By the Rev. E. Rattenbury Hodges.

It is a duty which we owe to ourselves and society to look at both sides of a question, no matter what its nature.

There are always two sides to a problem, and in some cases several. And when this is so it of course shows its complexity. This many-sidedness is a feature of some theological and political questions, and is not unfrequently characteristic of scientific theories. The bigot is he who will not look at or listen to what may be said against the views and beliefs in which he has been educated. Bigotry and ignorance very often go together. Here let me give my personal testimony. Most fortunately it was early in life that I learned this truth. Then I resolved to throw over all prejudices and hear and read anything and everything that had been or was being said or written on any question which came within my purview.

Good results followed; my youthful mind began to grow. As a boy I began to suspect that certain statements and creeds in the Book of Common Prayer could not have come directly from heaven and been miraculously sent down to enlighten and save mankind from hell.

Pondering on these subjects, I began to ask my parents, my father especially, as he was a thorough Hebrew and Greek scholar, and "understood the in's and out's" of not a few theological topics. He had been for ten years an Anglican Church Missionary among the Jews. His answer generally was: "Well, my boy, it is a great mystery. We cannot possibly understand it. It is a matter of faith."

Then I wanted to know what could be the use of statements which utterly baffled one's reason? Where did they come from? Were they really in the Bible? etc., etc. Now and then my father began to make certain admissions which surprised me—e.g., the remarkable parallelisms in the birth stories about Buddha and Christ, and of his own hearty approval of most of Bishop Colenso's criticisms on the Pentatench. Hence I resolved to go alone in search of truth.

At the outset, I had not lost sight of the very first impression, received when I was hardly ten years old. In reading "Robinson Crusoe" I noted that in his conversation with Man Friday he tells him about the devil. Then Friday (unlike the average savage in actual life) says in a spasm of common or perhaps moral sense, If God makes devil why not God kill devil? *

Another momentous experience was this, the ardent pursuit of scientific studies *pari passu* upset much of my orthodoxy. Moreover, certain books of free religious inquiry enlightened me on many matters, and among them were certain valuable pamphlets issued by Thomas Scott, of Ramsgate. Priestley's "History of the Corruptions of Christianity" and F. W. Newman's "Phases of Faith," with its sledge-hammer blows upon orthodoxy. Here was a mass of evidence and of potent argument. Then I went ahead, dropping the old dogmas one by one. At length I found the forces of free religious thought so overwhelming that I was bound, while at college, to modify and in some cases reserve my opinions. A further course of reading after I left satisfied me that Unitarian Christianity was the religion of Jesus himself. Then I readily embraced it, kept loyal to it throughout the past thirty-four years.

But of how few may it be fairly concluded that they are trying to live above the miasma of prejudice. Comparatively few persons are free from bias, although all are agreed that no party or church, no book or man is infallible; that, in fact, no institution, no body of thought, no created mind, however exalted by genius, has a monopoly of truth. Hence it is a great mistake for men to keep rigidly to their own class in theological or political matters, or even remain shut up in some particular department of literature when opportunities allow of freer intercourse or a wider outlook.

This habit, if one may so term it, tends inevitably to narrow the intellect. Dickens, that close student of human nature, has somewhere sketched one who could only see things from a parochial point of view. But we can look to a thinker long prior to our genial novelist. Plato employs a striking similie. He tells of certain cave dwellers who happening to discover an upper world bathed in light and replete with beauty were received with incredulity when they returned, and told of what they had seen. It is a good old lesson, and needs to be oft repeated.

That was a fine remark which Gladstone once let fall concerning himself: "I always try to keep an open mind," a brief but clear expression of that intellectual hospitality which is the note of true greatness. And yet "the Grand Old Man" of Liberalism conspicuously failed to show this mental openness, at least on one great occasion. In his controversy with Huxley he seemed to be quite uninfluenced by the professor's powerful arguments. Not long after Gladstone published his "Impregnable Rock of Holy Scripture."

But a great many people then knew that already that "rock" had been well quarried and tunnelled, and moreover that its very interesting strata were being systematically studied. Here is the commonplace truth, however, the best cultured minds are ever ready to acknowledge their need of more light on many questions.

That was a very pleasing remark made by one of our ministers some years ago at Plymouth: "It were better that the sectarian walls which divide us should be of roses and honeysuckles." Ah! truly, for then brotherly love would grow and the Christian Church would do tenfold more for the extension of that spiritual kingdom "which cometh not with observations," and can never be bounded by party lines.

* This feature in the famous story seems to be left out of most Editions during the past 50 years.

The challenge I fling to you is the greatest to which ever men have been invited to respond; it is the challenge to live of your own motion, like free spirits as you are; it is the challenge to use institutions, instead of being used by them; it is the challenge to unseat things from the saddle of destiny and to seat there instead the human soul. Is it not worth sacrifices, if sacrifices be involved? Is it not worth effort, thought, imagination, faith? What in comparison are our petty quarrels about yours and mine? You and I alike own nothing but ourselves. Of that let us make ourselves master; the rest will be added to us.

—G. Lowes Dickenson.

Follow with reverent feet the great example
Of Him whose holy work was doing good;
So shall the wide earth be our Father's temple,
Each loving life a psalm of gratitude. —Whittier.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

The Council Meeting was held at Essex Hall on Tuesday, March 10th, the principal business being to hear an address from Miss Grace Mitchell upon her recent experiences among the Churches and League Branches in Australia and New Zealand. Mrs. Blake Odgers presided, and there was a large attendance, the meeting being one of the most successful ever held by the League. Mrs. Blake Odgers having cordially welcomed the delegates in an inspiring little speech, Miss Mitchell proceeded to give a delightful account of her journeyings. She mentioned the large number of Unitarian or Liberal Church emigrants to Sydney during a year, and what was true of Sydney was also true of the other Australian ports. These people were spread about the country at great distances from any Unitarian Church, and were in consequence in danger of being lost to Unitarianism altogether. By means of its Fellowship Section the W. League is already doing much to help these isolated people to feel that they are still in touch with the work which is being done by others of like faith with themselves. Miss Mitchell also spoke of the long way a great many of the members of the Churches in Australia had to travel in order to attend service on Sunday. Some of them went five, ten, and even fifteen miles. She also dealt with the great responsibility which our Churches at home ought to feel to those isolated Churches on the other side of the world, and that we ought to use our opportunities of helpfulness to do everything in our power to assist those men and women of our own household of faith.

Miss Mitchell whilst away addressed many meetings, at each of which she was able to give much good advice, and in several cases to aid in the formation of a League Branch. She laid great stress upon the priceless value of Liberal Religious Literature, and urged the members of the Churches to read the denominational papers to obtain the Sunday School literature published by our B. and F. U. A. for use in the Sunday schools and homes there.

Miss Mitchell was instrumental in getting the Adelaide Church to start a travelling library, and from the proceeds of a recent sale the members there are now buying books for this purpose. At Shady Grove there is a very small building used as a Church, where a congregation of 30 or 40 faithful souls meet once a month.

Miss Mitchell told of her attendance at its anniversary services, of how she and a party of the Adelaide congregation drove out there thirty miles on a big motor char-a-banc on a hot summer afternoon, the picnic lunch on the way, and the farmhouse tea provided for them at Shady Grove; and still more interesting was her description of the simple service in the little church in the wood, where the intense isolation of the little congregation of Unitarians struck her as almost pathetic, and in that and their sturdy devotion to their religious principles called to her mind the old Pilgrim Fathers.

At the close it was resolved to send a message of greeting to the Branches over seas, and of the hope of all those present that Miss Mitchell's work should result in drawing us all closer together in co-operation and fellowship.

We hear with great pleasure that as the Association Service is to be held in Unity Church, Islington, this next Whitweek the local Branch intends to invite the Executive Committee to hold its reception to delegates there also.

The sum of £13 was dispatched this month to Kolosvar, as the outcome of the appeal for contributions to our Francis David Fund. About half of our Branches sent contributions, including Melbourne and Adelaide, and the International Society, Geneva. A number of gifts from individual League members also helped to swell the total.

Bible Problems.

(2) THE ORIGIN AND ANTIQUITY OF MAN.
(Answers to Queries in last issue.)

1. What can you say concerning the Bible account of the Origin of Man as regards the methods of his creation?

There are two accounts of the creation of man in the Book of Genesis, and they are different. The first says that all other things are made before man and man is made last, man and woman created at the same time and presumably from the same material. The second states that plants and herbs were made, then man, then a garden, then all beasts and birds, and lastly woman. Man and woman are created at different times and out of different material; man out of the dust of the ground, and woman from a rib taken out of man's side.

As these two accounts are contradictory they cannot both be equally true. The method in both is creation by sudden fiat which is contradictory to all that is known of the laws of creation. God's method is always by growth or development, in other words—by evolution. That man was made out of the dust of the ground can only be remotely true in the sense that man is the result of a long series of evolutionary stages beginning with vegetation from the ground, the animal from the highly organised vegetable, and man as the most perfect result and culmination of all the other varieties and species of animals. That he was formed at once suddenly out of the dust of the ground is contradicted by all experience; and that woman was made long after man cannot be true, for man is always born of woman; and that she was created from a rib out of his side is pure fiction, a mere figment of ancient fancy.

2. Do you think that man originated in one spot, viz., the Garden of Eden?

That was most unlikely. The physical developments resulting in man proceeded no doubt simultaneously and concurrently in many places, so that he would probably appear in them all at about the same time, or separately.

3. Can you give any truer account of man's origin?

By evolution as already stated, woman being created by development as man was.

4. What do you think of the notion of man's age upon the earth obtained from the Bible.

That is very far short of the real truth. According to the accepted Biblical Chronology this world was created 4,004 years before Christ, which makes it less than 6,000 years old. Consequently man's age upon the earth must be much less than that if such a computation be correct. But science tells us quite a different story. Sir Archibald Geikie says that one hundred million years is the shortest time during which there has been life on the earth; and Sir William Thompson (Lord Kelvin) agreed with him. Sir Charles Lyell held the opinion that two hundred and forty million years are necessary for the deposit of all the stratified rocks. Helmholtz calculates that the solar system has been in existence five hundred million years. And man appeared upon the earth ages upon ages earlier than the Biblical Chronology allows for. Professor McCurdy says that there were agricultural settlements in the Euphrates Valley 7,000 years B.C. Professor Hilprecht has found writings on clay tablets in Babylonia which he asserts date back 6,000 B.C., and that the system of writing used on them must have taken not less than 3,000 years to develop, which would carry us back to 9,000 B.C. Maspero says that there was civilisation in the Nile Valley 15,000 years ago. The Arabic language, Professor McCurdy declares, must have originated not less than 15,000 years ago. Geology shows that the earliest men, the Driftmen, must have existed at least from 50,000 to 100,000 years ago. Dr. Draper puts the glacial epoch—the time of the Driftmen—at a quarter of a million years ago, and Dr. Alfred Russell Wallace puts it much earlier.

Memorial Sundays.

By A. D. TYSSEN, D.C.L.

By A. D. TYSSEN, D.C.L.

Ap. 5 records the birth in 1588 of Thomas Hobbes, the philosopher; and the death in 1605 of John Stow, the writer of the survey of London. It is the day on which Danton, the French revolutionist, was guillotined in 1794; and on which Frances Power Cobbe died in 1904, and on which Lord Lister was born in 1827. It also marks the death of W. G. Foster, the educationist, in 1886, and Robert Raikes in 1811.

Ap. 12 is Easter Sunday in 1914. It was the day of the reception of Keshub Chunder Sen in 1870, and the day of the death of Seneca, the Roman philosopher, in A.D. 65. It is marked with Rodney's naval victory in 1782, at the close of the War of Independence of the United States, when we were being attacked by France, Spain and Holland. Bishop Selwyn died on Ap. 12, 1878.

Ap. 19 is Primrose Day, instituted in memory of the Earl of Beaconsfield, better known as Disraeli, who died on Ap. 19, 1881. It was the day of the death of Charles Darwin, in 1882, of Melancthon, the colleague of Luther in 1560, and of Lord Byron in 1824.

Ap. 26 marks the birth, in 1661, of Daniel Defoe, the author of Robinson Crusoe, and Ap. 24, 1731, marks his death. Ap. 26 also marks the birth of David Hume, the historian and philosopher; and it marks the death, in 1521, of Ferdinand Magellan, after whom the narrow strip of sea near Cape Horn is named; and the death of Dante Gabriel Rossetti, in 1854. Ap. 26, 1569, is the date of an order by Queen Elizabeth regulating the holding of certain sports on Sundays.

The Wide World.

According to the American "Unitarian Word and Work," Roman Catholicism is spreading in the United States to a remarkable extent. "On the Atlantic seaboard already has Rome gained a supremacy which cannot long continue without causing alarm to all those who appreciate the great principles of Puritanism, and the time is not far distant when the American pulpit must take cognizance of this fact."

In the Balkan provinces the Bulgarian Unitarian Association, under the leadership of the Rev. Anton Toplisky, is doing good work. They have distributed relief to refugees from Macedonia and other districts. The little company of Unitarians in Doubnitza are rebuilding their own hall, enlarging it to hold two or three hundred people. The members work with the carpenters to reduce the cost. In that poverty-stricken country there is little chance of raising money. The 200 dollars granted by the American Unitarian Association for Mr. Toplisky's support he has devoted to the raising of this structure. About 350 dollars are needed to complete the building, and help from England and America would be very welcome.

The Unitarians in Tokio, Japan, have raised the means to secure a course of lectures from Professor Eucken, of Germany.

There is a movement among younger Unitarian ministers in U.S.A. to send a helper to the Rev. Mr. Conte in his new theological reformation in Italy.

In Germany there are some sixteen parishes in the Rhenish provinces outside the State Church which are self supporting, and which call themselves Liberal Christians. In doctrine they are Unitarian. They have as their pastor the Rev. Rudolf Walbaum, who visits his circle of villages during the week, accompanied by a teacher to impart religious instruction to the children, to perform pastoral functions, and to spread the truth. He edits a journal called "The Free Protestant, a Unitarian Monthly." He delivered an address to the Paris Congress last July, beginning with the words: "I bring you a hearty German-Unitarian greeting from the vicinity of Worms, the ancient Luther city.

By the courtesy of "The Christian Life."

Stratford Unitarian Church.

Unitarianism in Stratford dates back to over a century ago. The Rev. Richard Wright, Unitarian Missionary, has recorded that he visited the Stratford Unitarians in 1819, and several times previous to this, probably in 1815, and found a Unitarian congregation, which he said had been raised by the exertions of the Rev. Mr. Vidler and other missionaries. They met in a hired room, and included several Unitarian families, some of them large ones, and there was a considerable proportion of young people for the size of the congregation.

In April, 1824, Mr. Wright reported that a chapel had been erected for Unitarian worship at Stratford. This is supposed to have been on the Middlesex side of the river near Bow Bridge. But in 1857 a band of Unitarians built a place of worship on the Essex side, and it is supposed that there were two congregations existing at that time, the second building still existing, being now a coffee-house, with an ecclesiastical appearance. The Revs. Thomas Rix and T. Crow were the founders of this second chapel, and it was here that Mr. Rix continued his labours until 1869, when the congregation removed to the present site in West Ham Lane. This change was brought about with the help of the Rev. Robert Spears, who was then the minister of the London District Unitarian Society; and others assisted, including Miss Emily Sharpe, Messrs. S. S. and N. M. Tayler, and Mr. Alfred Lawrence.

The church was built to hold one hundred and fifty persons, in what proved to be an advantageous position, as West Ham Lane has become a main thoroughfare. Its minister, the Rev. Thomas Rix, conducted the services here until his retirement in 1879, and remained a member of the committee until his death in 1886. For 21 years he was the voluntary minister. He was not only the founder of the church, but gave his ministerial services with considerable devotion without accepting fee or reward. Under him a Sunday school was established, a Young Men's Mutual Improvement Association, and an "Eclectic Society" were formed. There were watchnight services, a singing class, and a boys' choir, and other activities.

Mr. Rix was succeeded by the following ministers:—Rev. James E. Stead, 1878-83; Rev. S. S. Brettell, M.A., 1884-86; Rev. E. T. Russell, 1887-90. There were supplies from 1890 to 1909, when the Rev. John Ellis was appointed to the joint ministry of Stratford with Forest Gate, and since Mr. Ellis removed to Stalybridge, in 1912, the ministry of both churches has been carried on by Pioneer Preachers.

Under Mr. Stead there was much social and temperance work; the institutional agencies prospered; and a scheme was promoted for the erection and equipment of a schoolroom. This object was realised under his successor, Mr. Brettell; the new building became an accomplished fact, and was made large enough for 200 scholars. A Social and Literary Society was formed, and from this time there was much institutional activity. During Mr. Russell's ministry a memorial tablet in commemoration of the Rev. Thomas Rix was erected. A Young People's Society—the forerunner of the Guild—was established, and later an organ was bought.

During the 19 years of pulpit supplies the church owed much to the devoted supervision of the Rev. T. E. M. Edwards, District Minister of the Provincial Assembly of London and S.E. Counties. A Young Peoples' Guild was established with the help of Rev. Lucking Tavener, minister at Stepney, who continued to be its leader, followed afterwards by the Rev. W. H. Rose, minister at Walthamstow. After the retirement of the Rev. T. E. M. Edwards the church came again under the care of the London District Unitarian Society, and with the oversight of its district minister, the Rev. J. A. Pearson, there was renewed activity. Then the Rev. John Ellis entered upon his joint ministry. The Guild became a strong organisation, having a considerable variety of institutional branches, including Temperance, Young Citizens' League, Boy Scouts, Boys' Clubs, Sewing Societies, Girls' Clubs, Athletic Clubs, Swimming Clubs, etc. For these various agencies the accommodation for meetings was felt to be very inadequate, and the Sunday School was cramped. Fortunately Mr. Ronald

P. Jones came forward and offered to erect a suite of three classrooms on adjoining spare land, and early in 1911 these artistically-designed and well-built rooms were opened, completely furnished for use by the generous donor.

There is a kindergarten department in the Sunday School on the Archibald plan, and an adult school for males, meeting separately from the main school. The church has been improved by the installation of electric light and an effective heating apparatus. The Sunday services are well attended, made bright and attractive with hearty singing, and there is great promise of increasing growth and future prosperity for the church and its connected institutions. Much of this is due to the loyalty and devotion of members whose long continued service has remained unabated through all changes. Members bearing the names of Shute, Noel, Dean, Underhill, have shared with Mrs. Rix and Mrs. Oates a continuous connection of thirty years with this church. It is through the inspiration of such that the zeal and earnest activity abound that have made this a really live and living church, exerting without doubt a considerable influence for good upon the community and neighbourhood in which it is placed.

[These particulars have been gleaned from "The Christian Life," Jan. 21, 1911.]

PLEDGE OF MANHOOD.

"I will never knowingly injure any human being; no man shall ever be the worse for me, or any woman either. I will never trifle with the sacredness of human affections, never exploit any man for selfish ends, rather let my hand burn in a slow fire than rob or oppress anybody, rather have my tongue cut out than slander anybody's character or steal his reputation. I will hold myself more precious than gold, and I will not ruin my health to make money. I will give the lie in my life and character to the detestable libel that every man has his price. I resolve before God to live a clean, pure, noble life."

UNITARIAN FAITH AND FELLOWSHIP.

OUR GREAT BELIEFS: The Fatherhood of God, the Brotherhood of Man, the Leadership of Jesus, Salvation by Character, Progress onward and upward for ever.

NO FIXED CREED: We cherish our beliefs, but refuse to impose them upon others as fixed and authoritative dogmas. We hold ourselves free to improve our statements of faith and doctrine in accord with any new light that comes.

OUR FELLOWSHIP: We cordially invite to our fellowship any who feel themselves in general sympathy with our spiritual ideals and practical aims, even though they may not agree with us in belief. We are free seekers of truth, and we welcome all truth-seekers who will unite with us.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Rev. W. G. TARRANT, B.A. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

Facts about Drink.

SIR JAMES CRICHTON BROWNE, M.D., L.L.D., F.R.S., ON ALCOHOL AND YOUTH AND ADOLESCENCE.

Sir J. Crichton Browne has more than once tilted against Temperance folk, and likes to be known for his "broadminded" views. Speaking at the opening of the winter session of the Charing Cross Hospital Medical School as "one of those who does not denounce alcohol up hill and down dale," he said:

"Whatever our views about alcohol at large may be, we are all agreed that in the growth period, where that is normal, it is not wanted, and that at periods of rapid cerebral evolution it is apt to prove deleterious. It is during adolescence that the taste for alcohol declares itself.

Then it is, when so many habits are formed, that a habit of some degree of dependence on alcohol may be contracted; and it is a noteworthy fact that in nearly 90 per cent. of cases of confirmed inebriety the addiction to drink began between fifteen and twenty-five years of age.

That is the danger period, and little apprehension need be felt as to the future career as regards sobriety of any man who has voluntarily abstained from alcohol till twenty-five or even twenty-one years of age."

REV. DR. CLIFFORD ON ABSTINENCE AND THE TRADE IN ALCOHOL.

Not only is abstinence from intoxicants (1) the most efficacious remedy for our national drunkenness, (2) a creator and conserver of industrial wealth, (3) a sure road to the maximum of physical efficiency and enjoyment, but it is also (4) a primary condition of the stability of the Commonwealth, and of the ethical progress of humanity, for it is indisputable that

THE TRADE IN ALCOHOL IS THE WORST ENEMY OF THE INDUSTRIAL CITIZEN,

therefore it is inevitably fatal to the true well-being of the State.

DRINK MANUFACTURE AND WAGES.

For every £1 of added value in process of manufacture, says the "Commonwealth Year Book," the following New South Wales trades pay:

	s.	d.
Tanners	10	4
Agricultural Impelments	11	2
Railway Rolling Stock	17	2
Boots and Shoes	13	9
Woollen and Tweed Mills	12	0
Breweries	3	5

SUNDAY SCHOOL HELPS.

Lesson Notes on Unitarian Doctrine.

(By Rev. J. Park Davies, B.A., B.D.)

The word "Doctrine" in the title is used in the strict sense of teaching. The views put forward are no more than tentative, and must not be regarded in any way as final or authoritative. As Unitarians we have no creed, and yet in virtue of the spirit of freedom and tolerance that prevails among us we are in working agreement as to the essentials of our faith. The main object of the notes is to offer some help and guidance to Sunday School teachers. To reap the full benefit of them a great deal will have of necessity to be read between the lines. With the assistance of the references supplied with each lesson this ought to be an easy matter. The plan followed is that of "Our Religious Faith," compiled by the Editor and others for the Manchester District Sunday School Association printed in the January issue of the magazine. Cheap, concise, and convenient Text Books are: Herford's "Unitarian Affirmations," Savage's "The Passing and Permanent in Religion," and Hall's "Fifty Points in Favour of Unitarianism."

Statement IV.—"That God speaks to His children in the voice of conscience and the pure desires of the heart; in the laws of nature and the experiences of life; in the words and deeds of all good men; calling them to resist evil and to do that which is good."

APRIL 5th.—"GOD SPEAKS THROUGH NATURE."

(Hall, Points 12, 40—42; Herford, pp. 1—10; Savage, pp. 60f.). Scripture Reading, Matthew vi., 19-34.

1. The above statement teaches that God speaks to us in various ways. We shall seek to interpret first the voice that is to be heard in external Creation. As we believe that God is spiritually present throughout the universe it is only natural we should look for some information concerning him in that direction. This may not be our main source of knowledge, but it is one with which we are all familiar.

2. There are phenomena around us which have filled people in all ages with feelings of awe and reverence, of praise and gratitude. Storm and thunder, shower and sunshine, light and darkness, harvest and refreshing water—to mention only a few that are most universal in our experience have been looked upon as direct evidence of God's favour or disapproval. Different as our explanation of some of these may be to-day we still regard God as the giver of every good gift to his children.

3. Nature impresses us not only with its beneficence but also with its wonderful arrangement of cause and effect. Hence is derived the well-known argument from "design." Though chiefly made use of in the past it is not entirely forgotten in the present. The more we think of the way in which even the smallest details dovetail into each other the more convinced we must feel that behind all things is a wise, loving, and intelligent Providence.

4. That there are difficulties involved in this view we readily admit. But so there are from any other standpoint. One problem that confronts us continually is that of suffering, and especially in the animal kingdom. We have no solution that will satisfy everybody. Still without the warning presence of pain it is possible that higher life would not be evolved.

5. Nature does not speak of God to all of us in the same manner. It reveals him to one as beauty, to another as law and order, and to yet another as love and beneficence. God is present to the geologist in the strata of the rock, to the botanist in field and forest, and to the biologist in the rich variety of life and activity. One man looks for God in the marvellous, another in the quiet events of which he is a daily witness. He is revealed to each according to his bent and powers of perception.

APRIL 12th.—"GOD SPEAKS THROUGH BOOKS." (Hall, Points 11 and 13; Herford, pp. 81—90.) Scripture reading, 2 Timothy iii., 12—iv., 8.

1. The invention of printing in the 15th century wrought a revolution in the literary world, and it is worthy of remembrance that the first book to be printed in Europe was the Latin Bible which appeared in 1456. Previous to this great invention books were scarce and expensive. They circulated slowly and with difficulty. Now there are thousands brought out every year besides a countless number of papers and periodicals. They are also produced in such a moderate form as to be available in large quantities for the very poorest.

2. However, books are like friends — some good, some bad, and some indifferent. When we make our choice we have to use much discretion. To admit a bad book to the home or to carry it about in our pocket is to court disaster as surely as though we were to harbour an evil thought in our mind or an unjust desire in our heart. Here as elsewhere "evil company doth corrupt good manners." Present-day facilities for reading have not been an unmixed blessing. Still the blame is to be attributed not to books or education but to ourselves for not making the best use of our opportunities.

3. Milton has told us that "a good book is the precious life-blood of a master spirit." It is a reflection of the author's own thought and character. When the source is good the result will be of the same kind. Literature is one of the most sacred means of communication between one mind and another. Responsibility rests upon writer and reader to see that what is written and read contains nothing that does not tend to ennoble and edify our character.

4. Books at their best are not only media of communication between man and man but also between man and God. For this reason we are gratified to think that the book that has been most widely circulated over the face of the earth is the Bible. Chiefly through the agency of the British and Foreign Bible Society it can be read partly or entirely at the present moment in hundreds of different dialects and languages. We rejoice at this, not because we think the Bible infallible but because it contains so much "precious life-blood" of men and women who lived in close touch with God. If the same test were applied to all literature the Divine Voice contained therein would become clearer and more audible.

APRIL 19th.—"GOD SPEAKS THROUGH THE CONSCIENCE."

(Hall, Points 26-27; Herford, pp. 90-96.) Scripture Reading, I Samuel, iii.

1. We sometimes feel as though we could do as we liked in life. We are conscious of nothing but our freedom and independence. The pursuit of pleasure, wealth, power, and popularity even when carried on in a reckless selfish spirit seems quite legitimate. If anyone points a rebuking finger at our life or suggests that there is any manner of impropriety in our conduct we make use of Cain's retort, and say that we do not pretend to be our brother's keeper. But the time comes, possibly all of a sudden, when some irresistible authority informs us in our soul within that our one aim in life ought to be truth, integrity, and goodness. That is what we call the voice of conscience.

2. As there is a law governing the material world so there is a law governing the world of spirit. The latter cannot be violated with impunity any more than the former. The only way to master it is to obey its dictates. Conscience is our soul's compass ever-pointing, through storm and sunshine, in the direction of God. We can only ignore it at our peril; if we consult it in every doubt and difficulty it will guide us to a haven of rest and safety.

3. Conscience, like other qualities, is present in varying degrees in different people. Some have a very vivid sense of its existence. This is frequently true in particular of children. The reason for this may be that their youthful nature is more responsive to spiritual influences, "Out of the mouth of babes and sucklings hast thou established strength." This was true of little Samuel when God spoke to him in the Temple. So it was of Theodore Parker in a well-known incident connected with his early life. This is quite in harmony with the teaching of Jesus.

4. This "still small voice" of God in the conscience can and ought to be cultivated. The more we neglect it the less distinct it becomes. Some have well-nigh succeeded before now in suppressing it altogether. Like the talent it is taken away if not utilized. This must not be taken to mean that it can be entirely destroyed. That is an impossibility. After being buried it will yet rise into fresh activity. When banished it will still return and renew its request for recognition. Did we only know it our conscience is the best and most valuable friend we have, and it will repay us both now and hereafter to make it as welcome in our life as we possibly can by keeping our mind, heart and soul free and unsullied.

APRIL 26th.—"GOD SPEAKS THROUGH GOOD PEOPLE."

(Hall, Points 6, 16, 25; Savage, pp. 35f; Herford, pp. 10-13.) Scripture Reading, Ecclesiasticus 44, 1-15 or Psalm 8).

1. Unitarians have long ago recognised that the chief authority in moral and religious matters is man himself. As it has already been pointed out, we value the Bible because it contains a record of the lives and doings of good men and women. We value other productions for the same reason. According to our view of human nature we have no difficulty in believing in the possibility of direct communication between man and his Maker.

2. As we are not endowed all of us with the same gifts and faculties so we reveal God in various ways and divers portions. The way of the artist is one, the way of the poet and preacher another, and the way of the scientist yet another. We cannot all acquire to greatness, but we can all of us become prophets of God. When we endeavour to accomplish little deeds of kindness, when we speak the truth, when we lead clean lives, when we strive to reach the ideal we render the divine voice somewhat clearer and more audible to humanity.

3. Every nation has its great teachers through whom God is supposed to speak more explicitly than others. This is only to be supposed. There is difference between mountain and mountain in height, between valley and valley in depth. "One star differeth from another star in glory." Similarly there are great souls who stand out prominently among their brethren. The Greeks had Socrates and Plato, the Jews Moses and Elijah, the Indians Buddha, the Chinese Confucius, and the Persians Zoroaster. The supreme revealer of the divine will among us is Jesus Christ. "He spoke not as the Scribes and Pharisees, but as one having authority."

4. We must bear in mind, finally, that God speaks to us in these various ways with an object and a meaning. Nature, books, conscience and good people unite in telling us that God exists, that He is the creator of all things, that he watches over us, that we are to respect and obey His laws, that we must renounce sin and error and hold fast to that which is pure and true and righteous. The highest object of life is to do away with discord and blend all these voices into one sweet unbroken harmony.

Psychology—for Sunday School Teachers.

By FRANK H. DOUGHTY

IV.—THE SENSES.

In our paper this time we are to consider the relation between the Outer (or objective) world and the Inner (or subjective). That there are these two "worlds" distinct each from the other is easily to be seen. Quite as easily seen is the fact that our senses form, as it were, the "gateways" through which the Outer becomes Inner. As Froebel has expressed it—

"As each new life is given to the world
The senses—like a door which swings two ways
Stand ever 'twixt its inner waiting self
And that environment with which its lot awhile is cast. . ."

These doorways into the mind are commonly counted as five—hearing, taste, smell, touch, and sight. This is, however, not a complete list. There are other "senses," of which the most important are the muscular and the organic senses. Our most important sense is that of sight, the organ of which is the eye. This sense organ is the most wonderfully contrived in the whole "fearfully and wonderfully made" organism of man. Rays of light from objects around pass through the lens of the eye (which is delicately adjusted to near or far objects), and are focussed upon the retina at the rear, in the same way in which an inverted picture is seen from the ground glass screen of a camera. It is a curious fact that we see everything upside down! Yet so it is. From the retina the optic nerve conveys the sensation to the nervous centres in the brain. This mode of action is the same, substantially, in the case of all our other organs. The drum of the ear, for example, records sound vibrations, and the auditory nerve transmits the sensation to the brain. So with the olfactory nerve, etc.

Let us consider now in what way our information of surrounding objects is made up. It may seem at first sight as if it is the organ of sight which is almost entirely responsible for the gaining of knowledge. Although this organ is most important, a little thought dispels such a delusion

Take, for example, an orange. All we really, actually see is a blob of colour. This is all a very young child would see. This colour, however, is not uniform. We see a darkening towards one edge, and we also see small spots of lighter and darker tint all over it. From the first variation we infer—from experience—that the object is round. From the second we infer that it is "pimpled." Many "optical delusions" are based upon the fact that we "translate" sensations by means of existing knowledge. The first point to note then is that our sense of sight is not by any means so pre-eminently responsible for our knowledge of objects as we may suppose. There are two factors in the perception of any object—the immediate sensations and the pre-existing knowledge in the mind.

Now to return to our orange. What we know about oranges in a general sort of way (that is if one does not happen to be a specialist in oranges) is probably something as follows: It is a yellowish-red object, pimpled, having a distinctive smell and a distinctive taste. We know to its approximate specific gravity—we should not be deluded for example into taking for a bona fide orange one of those cunningly painted balls one sees about. There are other things, of course, but taking these as the chief, we see that many senses have combined to give us this general idea. This general idea it should be noted is, so to speak, "in the mind." It comes to mind, as we say, on the sight of an orange—and might equally well be brought to mind by the smell, or the feel. Every sense brings to the mind its own contribution; to the general idea thus formed we apply the term "percept," and to the process "perception."

Perception, then, it will be seen, is a link between crude sensation and all the higher mental powers. The importance of the sense or organs, and the process of sensation to the teacher arises therefore from the fact that they form this entrance into the mind. Hence the necessity for "sense-training"; hence also the advisability of not appealing only to one sense.

It should be particularly noted that the transmission of sensations is a physical process, and not psychical. It is conditioned by physical laws; energy is expended, and this energy, large though it may be, is not inexhaustible. This brings us to the question of fatigue. This question is, of course, a wide one—there can be muscular fatigue or "brain fag" and so forth. But I can do no more but indicate here the possibility of nervous fatigue. Of the signs I will say nothing; the reader is probably familiar with the chief. In any lesson we are using up energy—our own and our pupils. Lessons must not be too long, as in the case of your children especially the stock of energy is extremely limited, compared with adults. But these are questions which may well be left to the sympathy and insight of the teacher. Where these are lacking a great deal of harm may be done.

The Bolton Bank Street Unitarian congregation added 56 new members during the past year, bringing the total up to 512.

At the annual meeting of the Sheffield and District S.S. Union, March 12th, it was reported that the total of scholars is 1,105 and 121 teachers.

The Liverpool District Missionary Association had its annual meeting March 14th.

Professor W. Emery Barnes, who is a Divinity Professor at Cambridge, has written to the "Times" protesting against the untruth of the Athanasian Creed.

Anecdotes and Illustrations.

LOSING SELF-POSSESSION.

There is no ownership of one's self where an evil habit or passion has taken possession and driven the manhood out. An old fable well illustrates this. Once a camel came to the door of an Arab's tent and thrust in his nose. Finding no resistance he thrust in his feet. As there was no hindrance he came half way in. And before long he got all the way in. Then the Arab said to the camel, "This tent is too small for two." Said the camel to the Arab, "If so you had better leave."

PERSISTENT ENDEAVOUR.

Isidore, who lived about 636 A.D., ran away from school wearied and disgusted with the drudgery of learning. As the sun grew hot he sat himself down to rest beside a little spring that gushed over a rock. As he rested in the shade he watched the drip, drip, drip of the large round drops from the edge of the rock, and noticed that the continual dropping of the water had hollowed out a basin in the stone beneath. Then he thought within himself that if the light drip of the spring water could scoop out the hard heart of the stone then assuredly he might by constant effort overcome his own inaptitude to acquire learning. So he turned round, went back to school, and became so painstaking and diligent in learning that ultimately he became an accomplished Greek scholar. It is the lesson learned afterwards by Robert Bruce, Dick Whittington, and a host of others.

WALKING BY FAITH.

We cannot always see where we are going. We do not know what a day may bring forth. But we have faith in the future though we cannot see it. We do not fear to face to-morrow though it be as yet quite dark to us. What is the ground of our trust? It must be that we believe in an over-ruling Providence. One day Mary, a little girl, went into a room of her father's house and saw a dark opening in the floor. She went timidly as near the edge as she dared and looked into it, and saw only blackness and darkness. Whilst wondering what this dark hole was she heard a voice from below, saying: "Is that you, Mary?" "Yes; who is it speaking?" "Why, its your father, Mary. Jump down and I'll catch you." "Oh, I can't; it's all dark," said Mary. "Never mind," said her father; "don't be afraid. You can't see me, but I can see you; jump and let me catch you" Mary hesitated. It was dark, and she was afraid, and she could not see her father. But reassured by his voice she became bold and jumped down and was caught safely in her father's arms. So if we have a great trial to face all may seem dark before us, and we do not see how it will turn out. But if we trust in right we shall not fear.

GOD CALLS.

A minister in an English town received an invitation to become the pastor of a large church in a great city, and decided to accept the appointment. So he gave notice to his deacons and his congregation that he was going to leave them. In giving his reasons he declared that God had called him to this other place. What did the people think of that? Perhaps some thought that God deals with ministers in some special way in which he does not deal with other people. Yes, thought they, perhaps God speaks to them as He does not speak to us. Ministers are not like us. There is something very special about them. Others thought: What does this mean—that God has called him? Is it possible that God treats ministers in a special way? Or does he not treat all alike? Are we not taught that He is no respecter of persons? This call of God is no more than the call that comes to any man to do his duty; it comes just the same to the merchant and the shoemaker and the housewife that each shall go and do that which it is his duty to do. It is the same call and the same natural way of speaking to everybody; and in that and in no other way can the minister be called of God to do anything. God speaks to all in the call of duty and in the voice of conscience.

HOW GOD SPEAKS.

God spoke to the boy Samuel in a dream, and he speaks to all men in the experience of life. It is related of St. Augustine that he had been living a loose and sinful life when he began to read the lives of some of the saints, and he exclaimed: "What, shall poor, weak, and ignorant men like these enter the kingdom of heaven while we with our learning and our powers are going to hell? Why do we not turn and mend our lives at once?" He went into the garden in great agony of mind, threw himself on the ground and wrestled with his evil passions. And a voice said: "Take up and read! take up and read!" He looked round. There was no one near. But again he heard the voice: "Take up and read! take up and read!" Again he looked round and saw a copy of St. Paul's Epistles lying on the ground, where he himself had thrown it. He took it up, and the words which first met his eyes were these: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof." These words cut him to the heart, and he determined then and there to give himself to God. Thus was he converted from a loose life to that of a good man. But the voice of God spoke quite as much to the prodigal in the parable. The man's wretchedness was made to speak. This was the real hell which sinfulness brings, the hell into which Augustine was walking until converted to a better way.

(The anecdotes and illustrations in the last issue were broken up and appeared on separate pages, and a sentence explaining that they were taken from "Memories of Ministry," by the Rev. Alexander Webster, was inadvertently omitted.)

Literature.

"The Godhead of Jesus," by G. S. Hitchcock, D.D., Heath, Cranton, and Ouseley, 6, Fleet Lane, Farringdon Street, London, E.C.; 2s. 6d. net.

"The Confessions of a Literary Free Lance," by Percy Vere. Wm. Nimmo and Co., Edinburgh; 1s. 6d. net.

"What Think Ye of Christ?" by Rev. Henry Gow, B.A. The Lindsey Press, 3, Essex Street, London, W.C.; 1d. net.

The Rev. George S. Hitchcock, D.D., is a Roman Catholic, but was formerly a Unitarian minister. In this little volume he gives us four sermons preached in London on Sunday evenings during Advent in 1913. They are titled: (1) "The Christ of Phophecy," (2) "The Christ of History," (3) "The Christ of Dogma," and (4) "The Christ of Experience," and their aim is to state clearly his "reasons for confessing the Godhead of Jesus." But the reasons are not very clear. There is assumption on every page with very little evidence in support. There is a show of wide reading, extensive acquaintance with authors both ancient and modern, and a pervading air of cocksureness throughout, but no convincing argument or proofs for those who are open to conviction and not already convinced. In marshalling Biblical evidences he identifies the "Immanuel" and "Mighty God" of Isaiah as a prophecy of the deity of Jesus, and sweeps aside all other explanations given by expert orthodox scholars as well as by Unitarians, as unworthy of consideration. On the Virgin Birth he does not ignore the assertion that Joseph "begat" Jesus, but says that word only indicates "legal succession" (pp. 41-2). The "Trinitarian formula"—falsely so-called—at the end of Matthew's Gospel is referred to as a proof that the early Palestinian Christians knew Jesus to be "the Son in the Triune Godhead." The "Acts" are said by this author to have been written by St. Luke before 62, because St. Paul's release at the beginning of 62 is not mentioned, and as the synoptic gospels were written earlier than the "Acts," therefore they were in existence before 62. In this Dr. Hitchcock is contradicted by most of the experts. "The Incarnation is effected, not by conversion of the Godhead into flesh, but by taking of the manhood into God. It is not the humanising of God, but the deifying of man. So the long process of evolution, under the loving care and creative activity of God, is completed in God. He is both source and goal, the Alpha and the Omega" (p. 59). Such is this preacher's way of putting it. He speaks with much respect of Unitarians and Unitarianism." There is nothing in my heart but reverence, love, and gratitude in regard to Unitarians" (p. 11). "The Unitarianism of to-day, prepared for revealed religion by raising human nature to its highest natural level" (p. 21). "Perhaps no one, not even Bishop Butler, has expressed the claim and dignity of conscience in nobler language than that of the Unitarian Martineau" (p. 91). The late Rev. R. A. Armstrong is referred to as "one noble Unitarian, Richard Armstrong," and the book concludes with the following testimony: "If I have in any word appeared to lack respect for Unitarians I am eager to apologise. I know their sincerity, their studious thoughtfulness, and their heroism."

Mr. Percy Vere's Confessions as a Literary Free Lance are accompanied with useful hints on writing stories and articles. The book is intended "to help and encourage young writers." There are seven chapters, giving the experiences of the author in his own efforts towards success as a contributor to various well-known magazines. There are other chapters of practical suggestions to literary aspirants, and a concluding one consisting of "Helpful Quotations" from a variety of authors on matters connected with literary composition. Written in an interesting and engaging style which carries the reader on from beginning to end with a desire not to leave off until the book is finished, these pages are also very useful and practical. They are written under an assumed name by the son of one who was a widely-known Unitarian minister, and it is certainly just the right kind of book for any person who desires to follow a literary career, or who wishes to write contributions that are likely to be accepted by Editors of Magazines and other periodical literature. The general reader would find it very enjoyable reading, and would rise from its perusal strongly persuaded that it deserves to be recommended everywhere.

Mr. Gow's "What Think Ye of Christ?" replies to a recent sermon of the Rev. Dr. Horton, in which the doctrine of the miraculous birth of Jesus is defended. In spite of the fact that the two genealogies of Jesus in Matthew and Luke both trace his descent from David through Joseph, and of the other fact that Mary herself speaking of Joseph said to the boy Jesus: "Thy father and I sought thee sorrowing?" the doctrine of the Virgin Birth is still believed by orthodox Christians. It is somewhat surprising that a scholar of Dr. Horton's standing can accept it and boldly say that Jesus is not a human example. Mr. Gow's criticisms are courteous and fair. He puts the case from the broader standpoint of reason, and what he says is sure to be helpful to those who read his sermon for themselves.

Rev. C. C. Coe has delivered two lectures on Dickens' "Dombey and Son" at Bournemouth, at the age of 84.

The Bolton-on-Dearne movement near Sheffield has 47 members and 132 scholars.

Professor Peake, M.A., D.D., Primitive Methodist, of the Manchester University Divinity staff, gave an address at the Unitarian Home Missionary College, Manchester, on March 3rd, on "German Theology in the Nineteenth Century."

The Rev. J. J. Wright, editor of "Young Days," has not yet recovered from illness, but has suffered relapses, and has been under special treatment at Harrogate.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Churches and Societies should note that we have not space for extended reports of services and meetings. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

The Committee of the Sunday School Association at Essex Hall, London, has resolved:—"That owing to the increasing importance of the Sunday School in the life of all the churches and in national education, and owing to the demands made upon ministers by the higher standard of its work, it is desirable that instruction in the theory and practice of the Sunday School and training in teaching should, if practicable, be included in the preparation for the ministry, and that the secretary be directed to write to the Committees of Manchester College, Oxford, the Unitarian Home Missionary College, and the Presbyterian College, Carmarthen, and invite them to consider this question."

It is very desirable that Churches and Sunday Schools should strongly discountenance gambling and games of chance. A church recently sent out lottery tickets in connection with a sale of work for the sale of a gold watch, value ten guineas, and advertised the same in the public press at one penny each. All the tickets are numbered with a different hour, minutes and seconds. On the opening day of the sale of work the watch will be wound up, and the holder of the ticket stating the time nearest to that at which the watch stops will have the watch presented to him on April 1st. A ten guinea gold watch for one penny, and over 2,500 people must pay their pennies for one to get it, and they may do it on the chance of getting it. And this promoted by a church!

The Sunday School Association Committee passed the following resolution March 6th, 1914:—"That lotteries, games of chance and similar methods of raising money are undesirable in connection with church and Sunday school work, as they increase the numerous existing temptations to gambling among young people, and appear to sanction it so long as it is carried on for charitable purposes; that it should be remembered that such methods are generally illegal; and in the opinion of this Committee they should not be countenanced or encouraged."

The Nelson Unitarian Church has resolved to appeal to the denominational authorities for assistance to make possible the appointment of a resident minister, and has undertaken to contribute £40 towards the stipend, in addition to paying all other current expenses. For ten years this new mission congregation has carried on its services without a settled minister, and in November, 1912, it opened its own church building at a cost of £1,250. Since then £600 have been raised for the building fund, and at a recent sale of work held by the Nelson people the sum of £68 15s. 8d. was realised for the same object. It was a very wise thing to give a resident minister to the Blackburn Church in 1907, two years after the movement started, and it will be no less wise, after a ten years' progress, to secure that help to Nelson.

The Temperance Secretary of the Manchester District S.S. Association writes urging that it is very advisable not to suspend meetings of Bands of Hope during the summer season, and so break interest and connection with the work.

At a united Communion Service of the Free Churches of Mansfield, Notts, the Rev. C. M. Wright, M.A., Unitarian, delivered the address on Lessons from the Kikuyu controversy.

MINISTERIAL CHANGES: Rev. H. C. Hawkins has been welcomed at Oldbury, also Rev. W. T. Lucan Davies at Newport, Mon.; Rev. J. W. Cock, resigned, at Upper Chapel and Attercliffe, Sheffield, where he was assistant to Rev. C. J. Street, M.A., LL.B.; Rev. W. S. Heathcote, B.A., is appointed Unitarian Minister, at Melbourne, S. Australia; Rev. R. T. Herford, B.A., has resigned at Stand, near Manchester, to become Librarian of Dr. William's Library and Secretary to Dr. William's Trust; Mr. Thomas Gaylard has been appointed missionary to the Lewins' Mead Domestic Mission Bristol; Mr. N. Raad, B.A., is appointed minister at Ringwood; Rev. R. J. Hall, M.A., has entered upon his ministry at Johannesburg, S. Africa; Rev J. Mason Bass, M.A. has accepted apointment to Wakefield and resigned at Chesham, Bury; Rev. E. R. Hodges, resigned at Tavistock; Rev. Wm. Jellie, B.A., has entered upon his ministry at Southport, Mr. Charles Smith has been welcomed to the ministry at Middleton, Manchester; Rev. A. Cunliffe Fox, B.A., has been welcomed to Trim Street Chapel, Bath; Rev. G. C. Sharpe, appointed to Vancouver, British Columbia; Rev. G. Ward, resigned, Bury St. Edmunds.

DEATHS: Mr. A. J. Jeremy, London, Feb. 15th, 47; Mr. Sydney Hollins, J.P., Stockport, Feb. 19th, 62; Miss Lilian G. Oram, of Cremyll, Wandsworth Common, at Worthing, Feb. 12th; Mr. Thomas Ainsworth, Walmsley, Bolton, interred Feb. 17th, 80; Rev. Alfred Hood, Bournemouth, Feb. 21st, 71; Miss Elizabeth Stillman, Newbury, Feb. 18th, 63; Miss M. E. Turner, Stoke Newington, Feb. 22nd, 46; Mrs. Henry Marsden, Manchester, Feb. 24th, 72; Mr. A. G. Robinson, son of Rev. J. B. Robinson, of Barnard Castle, at Salisbury, Rhodesia, Feb. 22nd, 21; Mrs. John Miskimmin, Glenarm, Feb. 27th; Mr. Stanton W. Preston, Hampstead, March 3rd, 92; Mrs. James C. Mitchell, Bristol, March 5th, 79; Mr. Samuel Love-Green, Parkstone, March 8th, 76; Miss A. E. Haddon, Leicester, March 7th, 11; Mr. N. Waterall, Croydon, March 19th, 85; Rev. J. Worsley Austin, M.A., Birmingham, March 19th; Mr. Alfred Caddick, of Sutton Coldfield, at Las Palmas, March 7th.

ADVERTISERS, Churches, Associations, and other Institutions should note that this Magazine is the organ of various Unitarian Movements, is used by considerably OVER 100 CHURCHES, and reaches about 30,000 READERS. Hence any Advertisements of Meetings, Services, Special Events, Bazaars, or anything else are certain to be of effective value. TERMS: 2/6 per inch in columns; 20/- per column; 10/- half-column; £2 the whole page.

Manchester District Sunday School Association.

The sixty-ninth ANNUAL MEETING will be held on Good Friday at DUKINFIELD Old Chapel and Schools.

11 a.m.: Public Worship. Preacher, REV. JOHN MOORE.

12-15 and 1-15 p.m.: Dinner, 9d. each.

2-0 p.m.: Business Meeting.

4-15 and 5-0 p.m.: Tea, 6d. each.

6-0 p.m.: PUBLIC MEETING. Addresses on Sunday School Work by Miss Edith Gittins, LL.A.; Rev. John Ellis, and Mr. T. M. Chalmers, M.A.

LITERARY BEGINNERS
WILL FIND MUCH SOUND ADVICE IN
"The Confessions of a Free-Lance"
By PERCY VERE (*son of a deceased Unitarian Minister*).
REV. STOPFORD BROOKE: "Excellent Advice."
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